PAS QVYLL THE PLAYNE

ANNO. M. D. XL.

1534


BRITISH MUSEUM

PASQVILL.
THOMAS ELIOT
KNIGHT, TO THE GEN= tile reders.

SENS playnnes in speaking is of wyse men commended, and diuerse do abhorre long prohemes of rhetoryke: I haue set out this mery treatyse, wherein playnnes, and flatery do come intryall, in suche wyse as none honeste manne wille be therwith offended. The personages, that do reasone, be of smal reputation: For Pasquillus, that speketh moste, is an image of stone, sitting in the cytie of Rome openly: on whome ones in the yere, it is leful to euery man, to set in verse or prose any taunte that he will, agaynst whome he lyst, howe great an astate so euer he be. Notwithstandynge in this booke he vsithe suche a temperaunce, that he noteth not any partycular persone or Countrey. Gnatho was brought in by writers of Comedies for suche a seruante, as alway affyrmed, what so euer was spoken of his maister: but he was a Grehe borne, and therfore he sauoureth some what of retorike. Pasquille is an olde Romaine, but by longe sittinge in the strete, and he=

ryng market men chat, he is become rude and homely. Harpocrates was the prelate of the temple of Isis and Serapis, which were honorid for goddis in Aegipt, whose image is made, holdinge his finger at his mouthe, betokenynge silence. These thre communed to gether, as it folowethe, but where, I had forgoten to aske. All be it bicause the matter is meryly brought in, and therewith sauoreth somwhat of wisedome: I thought it not inconuenient to participate it with you that will not interprete it, but according to the beste meaning. And in thereding of this litil treatise distinctli, wyl consider diligently the state & condition of the person that speketh, with the ordre & conclusion of his hole reasō. And if it seme to you, that Pasquill saythe true, in declaryng howe moche ye do fauoure truthe, defend hym against venemous tunges and ouerthwart wittis, which doeth more mischief, than Pasquyllus bablynge.

Fare ye well.

12 JY 36
MUSEUM

PASQVILL.

PASQVILLVS. GNATO. HARPOCRATES.

PASQVILL.



TIs a wōder to se the world: Now adayes, the more straunge, the better lyked, therfore rnuethe a man may knowe an honeste man from a false harlotte. But peace, who is this gentilman, that standeth here harkenynge? what I say myn olde felowe Gnatho, I pray the come forthe, ye steale not so away. Perdye I knowe youre olde fascion, though yē be nowe thus straūgely disguised. GNATO. who speaketh to me: Pasquille: Sawest thou not Harpocrates late? I seeke for hym, he muste come to my mayster. PASQVILL. I wote not whether thyne eye soughte for Harpocrates, but sure I am, that thyne eare soughte for Pasquillus. But I praye the tourne about: thou haste the strangest apparaile that euer I loked on: what haue we here? A cappe ful of aglettes and bottons, this longe estrige fether doeth wonderly wel, the tirfe of the cappe tourned downe afore like a pentise hathe a maruailous good grace: but this longe gowne with strayte sleues, is a non sequitur, and it shall

ſhall lette you to flee, and than youre fe-
thers ſhal ſtande you in no ſtede, and ſoo
moughte ye happen to be combred, yf ye
ſhulde come in to aſtoure, where ye wolde
ſhyft for youre ſelfe. God a vowe whatte
doſte thou with this longe typpete? Jf it
were whyte as it is blacke, J wolde haue
ſayde, thou cameſt to challenge menne at
waſtlyng, but J wene ye haue walked late
in the ſtrete, and pulled it from ſome wor-
ſhypfull doctour. what a gods name, haue
ye a booke in youre hand? A good felowe-
ſhyp wherof is it? Let me ſe. Nouum teſ-
tamentum? what, thou deceiueſt me, J had
wende thou couldeſt haue ſkylled of no-
thinge, but onely of flatery e. But what is
this in youre boſom? An other boke, or elſ
a payre of cardes of valery falſehed? Dyd
J not ſaye at the fyrſte, that it is a wonder
to ſe this worlde? Lo ſome will be in the
bowelles of diuinite er they knowe what
belongethe to good humanyte. Let ſe,
what is here? Troylus? Chriſeid? Lorde
what diſcord is betwene theſe two bokes?
yet a great dele more is there in thine apa
rayl. And yet moſt of al betwene the boke
in thy hand, and thy condiciones. As god
helpe me, as moch as betwene trouth and
leaſinge, GNA. well Paſquillus, thou
wylt neuer leue thyn olde cuſtome in ray-

lyng

lynge. Yet haste thou wyt ynough to perceyue what domage and hyndraunce thou haste thereby susteyned: and more art thou likely and with greater perill, if thou haue not good awayte, what, and to whome, and where thou spekest. I herde the wordes that thou spakeste whyle ere, wherof if I wolde be a reporter, it mought tourne the to no litell displeasure: but I knowe that thou arte a good felowe, and woldeste that al thing were wel, though thy wordes be all crabbed. wherefore not withstanding that thou speakest rebukefully to me, I take it in iape, ne wyll cary hense with me the presumtuous wordes that thou spakeste. But by myne aduise leue now at the last thin vndiscret liberty in speche, wherin thou vsest vnprofitable tauntes and rebukes, I may well calle them vnprofytable, wherby nothynge that thou blamist, is of one iote amended, and thou loseste therby preferment, which thyne excellente witte doth require: and that worse is, trauayleste in study of minde to augmente thin owne detriment, and therin losist mochetyme, that mought be better employed.

¶ I remembre, that ones I asked a man, that was wyse and very well lerned, howe I mought soneste come to promotion: he sayde: vlynge Aeschylus counsaylle, whi-

che was a writar of tragedies: and I demanded, what it was? And he answered, holding thy tonge where it behoueth the. And spekynge in tyme that whiche is conuenient. And the same lesson (Pasquillus) if thou woldeste obserue, I doute not, but that thou shuldest finde therin no litel cõmodity. PAS. Mary Gnato, I wyll no more wonder at thy syde gowne: for thou arte moche wyer than I supposed. I had wende all this while, that by nature onely thou haddest ben instructed to flatter, but by saynt Jone I se now, that thou ioynest also therto a shrewde wyt, and prepareste to the helpinge therof, as it were a crafte gathered of lernynge and scripture. Notwithstandinge a good felowshyp, if thy taryeng shall not be greuouse or hurtefull vnto the (for I knowe howe expedient it is that thou be not longe out of the syght of thy mayster, if thou wylt be Gnatho alone) tell me how thou vnderstandest the sayde sentence of Aleschylus tragedy: for I feare we two do vnderstond hym ouerse ly, & than thy counsaile in respecte to thy purpose shal lytel profyte me. GNATO. Supposeste thou so? In good faythe, and to me it semeth so playne, that it nedethe none expositor, but to the intent that my counsayll to the may take some effecte, in

the

the lyttell tyme that I may nowe tary, I wyl as compendiously as I can, shewe my conceyte, in declaryng what I thinke, that Aeschilus mente by the sayde sentence.

¶ It behoueth a man to holde his tonge, whan he aforeseethe by any experyence, that the thynge, which he wolde purpose or speke of to his superioure, shall neyther be pleasantly herd, nor thankefully taken. And in wordes oportunitie and tyme alway do depend on the affection and appetite of hym that here the them. Howe saiest thou Pasquill, is it not so? PAS. So? No so mote I go. But one thinge here me, I wyll nat flatter the Gnatho. If thou vnderstandest no better the newe testament (which thou cariest as solemnely with the, as thou shuldeste rede a prity lesson, hem, I had almoste tolde where openly) than thou doest Aeschilus sentence, whiche as if thou haddest bene lerned, thou toldest to me for a counsayle, thy brethe wyll be so hote shortly, that thou wylt make men aferde to come within twenty fote of the. And harke in thyne eare. By my trouth, I wene it be neyther better nor warse. GNA. wyl ye not leue youre ouerthwart facion. I can no more. I se it is vayne to counsaile a mad man to loke to his profite. Fare well, I haue somwhat els to do, than

to attende to thy prattynge. PAS. what be you angry for this? Loke on the boke in youre hande: perdy it agreeth not with your profession to be out of charitie. But gentyll Gnatho tary soo long as I maye shewe the howe I vnderstande the sayde sentence of Aeschilus. GNATO. Say on.

PASQVIL.

¶ Where two hostes be assembled, and in poynte to fyght: if thou be amonge them, thoughe thou be a great astronomer, it behouethe the to holde thy tunge, and not to talke of coniunctions, and of the tryne or quartil aspectes, but to prepare the to batayll. where a good felowshyp is sette at dyce or at cardes, thoughe thou be lerned in geometry: holde thy tunge, and speake not of proporcions or figures. where men be set at a good supper, and be busily occupied in eatynge and drinkynge, though thou be depely sene in philosophie, holde thy tong, and dispute not of temperaunce, or moderate diete. where thou art amonge a great companye, at banketynges or other recreations: though thou be well lerned in holy scripture, holde thy tonge, interprete not Paules epistels, for therin is no daliaunce,

¶ whan thou arte syttynge in counsayle aboute maters of weyghty importaunce:

talke

talke not than of passetyme or dalyaunce, but omyttinge affection or dreede, speke than to the pourpose.

¶Where thou seeste thy frende in a great presence honoured of al men, though thou knoweste in him notable vices, yet there holde thy tonge, and reproche hym not of them. where thou seest thy lorde or mayster in the presence of many, resolued in to fury or wantonnesse, thoughe thou hast all redy aduertisementes, how he shal refraine it: yet holde thy tonge than, for troublyng that presence.

¶On the other parte. If before batayle ioyned, thou beholdest thy side the weiker and thyne aduersaryes more puissaunt and stronger: speke than of policie, wherby thou hopeste to optayne the victory.

¶Before that thy frende sytte the downe to dyce, if thou dost perceyue, that he shal be ouermatched: discorage hym be tyme, or he repente hym in pouerty.

¶When thy frendes be set downe to souper, before the cuppes be twyse fylled: reherce the peryll and also dishonesty that happeneth by glotony.

¶Whā yong men & women haue apointed a banket, than er the ouens be hete, and tables al couered, reherce hardely the sentēces of saint Paul or of saint Hierom, if thou

be

beherned.

¶ If thou be called to counsayle, after thou hast eyther herde one rayson before the, or at the least weye, in the balaunce of thine owne rayson ponderid the question: spare not to shewe thyne aduyse, and to speke truly, remembringe that god is not so farre of, but that he can here the.

¶ If thou knowest a vice in thy frende, which is of a fewe men suspected, er it be talked of at the tauerne, or of his enemy reproched, warne hym of the damage that may happen, if it be not amended.

¶ Whan thou perceyuest thy Mayster to be resolued in to wrath or affections dishoneſt: Before wrathe be increased in to furye, and affection in to voluptuous appetyte. As oportunitie seruyth the, reuerently & with tokens of loue towarde him speke such wordes as shalbe conuenient.

¶ Oportunitie consisteth in place or time, where and whan the sayde affections or passion of wrathe be some dele mytygate and out of extremitie. And wordes be called conuenient, which haue respecte to the nature and state of the personne, vnto whom they be spoken, and also to the detrymente, which mought ensue by the vice or lacke that thou haste espied, & it ought not to be as thou haste supposed. For oportunitie

portunity and tyme for a counsayllour to speke, do not depende of the affection and appetyte of hym that is counsayled: mary than counsaylle were but a rayne worde, and euery man wolde do as hym lyste. For if he listed not to here any counsayle, he shuld neuer be warned of his owne errour but by saciety and tediousnesse of his own vice, or by grace (if he were worthye to haue it. GNA. Nowe by the faythe I owe to god, I wolde not haue thought, that thou haddest bene soo well rayloned. For men haue alway reputed the, but for a babbler and rayler. PAS. Ye what meyr? By god those, which ought moste to haue thanked me. I saye harke in thyne eare: Popes, emperoures, kynges, and cardinalles. Thou hereste what I saye. whan they, by such as thou and Harpocrates be, were with flatterye and dyssymulation brought in to the hate of god and the people, ones in a yere. I gaue them warning, neither for menaces, nor yet for beatinges I neuer ceased. Thou arte remembred whā pope Leo sware, that he wold throwe me in to the ryuer of Tyber. And that yere I went to sayncte James on pilgremage, which I auowed, if I escaped drowning. But in a vnlucky houre was I a pilgreme: for sens there haue comen bothe to sayncte

James

James at Compostella, and to saynt Peter at Rome euery yere ten thousande pilgremes fewer, thā there did a thousand yeres before that tyme. And menne saye, that in other contreys dyuers monasteryes be lyke to breake hospitalyty, bycause theyr offrynges be not the thyrde parte so moch as they were accustomed. For in deede nowe adayes mens deuotion waxeth euen as coulde, as the mounkes be in the quier at midnyght, that commodityc had Rome by myne absence. And yet after my pilgremage done, J had for my trouth and plainnesse as moche pardone of god, as if J had bylded one cloyster in Rome, and an other in Parise, and put in to euerycbe of them an hundred friers conuentuals. And yet were that a blessed dede, if the lawe were not agaynst increasinge of valiant beggers. But to my purpose. Jf these men that we speake of, had wysely and coldely expended and tryed my wordes, that they calied raylynge, many thinges mought haue ben preuented, that were after lamented. Germany shulde not haue kicked agaynst her mother: Emperours and princis shulde not haue ben in perpetual discord, and often tymes in peril: prelattes haue bene laughed at, as dissardes: sayuctes blasphemed, and miracles reproued for iugglinges,

ges, lawes and ſtatutes contemned, and officers littell regarded. what muſte nedes folowe, ſens my breth faile the me? I leue that to the Gnatho to conieet, for thou arte wyſe inoughe to conſider. GNA. I knowe what thou meaneſte, but a felyſhyp leaue thy bourdinge and currihe philoſophie, ſens it is neyther profitable, pleſant, nor thankfull. who wolde be ſo madde to driue about a myll, and is ſure, that all the meale, that he gryndeth, ſhall fall on the flooze: ſauinge a lyttle myldufte, that ſhall flie in to his eien, and putte hym to payne, and perchaunce make hym blynde? And thou ſtudieſt to ſpeke many good wordes, whiche be loſt in the ruſhes: and if any yll meanynge may be pycked out, it is caſte in thy noſe to put the in daunger. Leſe no more labour Paſquil, but folow my counſayle: and if within two yeres thou be not newe paynted and gylt, and haue mo men wonderynge at the, than at any other ymage in Rome, by my trouthe I wyl ſtand in the rayne and ſonne as longe as thou haſte done, and yet it were an vnreſonable wager. PAS. Go to lette ſe, what is thy counſaille? GNA. Mary I wyll telle the. Thou haſte a verye ſharpe wytte and aredy: wherfore thou arte mete for the world. And pitie it were, that ſuch a iewel

ſhuld

shulde be neglected. PAS. And pitie it were, that suche a flatterar as thou art, shulde longe be vnhanged. But passe on a goddis name. GNA. I wiste well, that in suche a frowarde piece of tymbre, I shuld lose moche labour: yet will I proue, if good counsayle may warke any thinge in the. Nowe here Pasquill what I say. By thy longe rayling, thy wit is well knowen. Now tourne the lefe. And whan thou hereste any thynge purposed by them, whom thou haste offendid, what so euer it be, affirme it to be well, and therwith auaunce the wytte and intent of the persone, that spake it, whiche thou mayste do excellently wel. For he that can dispise spitfully, can if he liste, prayse and commend also incomparably. And if thou canst not refrain from rebukinge and tauntynge: practyse thy naturall fury and woodnesse agayne them that repugne agayne the sayde purpose. And where thou dyddest wonder to see me haue in my hande the Newe testament, if thou woldist do the same, and now in thine age, laye aparte the lesson of gentyles, called humanitie, sens thou mayste haue good leysour, beinge not yet called to counsaile, picke out here and there sentences out of holy scripture, to fournyshe thy reason with authoritie. I make god

auowe,

auow, thou shalt be within thre monethes able to confounde the greatest diuine in all Italy. And whan thy conuersation and good opinion is knowen, than shalte thou be called for. But than alwaye remembre how so euer the tenoure belringeth he ringethe alway in tune, and thoughe he tarre somwhat, yet thou canste not here it, his soune is so great, and thine eares be so lytell. And if other men fynde it, saye that it is no faulte, but a quauer in musicke, and became the bell, if they had the wytte to perceiue it. I teach the in parables, for this crafte wolde not be opened to euery man: for it sholde not be for my profyte: but thy subtill wyt comprehendeth al that I mene, thou art so acquainted with all oure experience. PAS. Howe on my feyth wel sayd, I coude not haue founden a craftier knaue to lerne of betwene this and Ihierusalem. But who comethe here? Me semethe a reuerende personage, he is none of thy sorte I trowe? GNA. By god we be right cosens, I by the mother syde, and he by the father. And that caused me to speake soo moche as I doo, and him so lyttle, and yet is there smal diuersite betwene oure condicions. PAS. what meanest thou therby? GNA. For we bothe haue one maister. And whan he speketh, or doethe

any thinge for his pleasure: I study with wordes to commende it. If my cousyn stande by, he speketh littell or nothing, but formynge his visage in to a grauitie with sylence, lokethe as if he affirmed all thing, that is spoken. PAS. what is his name? GNA. Harpocrates. PAS. That is a harde name by Jesus. But why holdethe he his finger at his mouthe. GNA. For he hathe espied me talkynge, and bycause he wenethe that I speke to moche, he maketh a sygne, that I shulde cesse: but I am gladde, that I haue met with hym. Cosin Harpocrates, I haue sought for you this two houres. PAS. why speketh he not? GNA. O that is his grauitie to pause a while or he speke, he lerned it whan he was student at Bonony. HAR. what is the matter Gnato? GN. My maister whan he hath dined, wyll syt in counsail aboute waightie causes. HAR. And whan I haue dined, I wil giue attendaunce. PAS. Lo is it not as I sayd, a wonder to se this world? In olde time men vsed to occupy the mornynge in deepe and subtile studies, and in counsailes concerninge the cõmune weal, and other matters of great importaunce. In lyke wyse than to here controuersies, and gyue iudgementes. And if they had any causes of theyr owne, than to treate of them,

them, and that didde they not without a greate consyderation, procedynge bethe of naturall rayson, and also counsayle of phuyke. And after dinner they refreshed theyr wittes, eyther with instrumentes of musyke, or withe redinge or heringe some pleasant story, or beholdinge some thinge delectable and honeste. And after theyr dinner was digested, than eyther they exercysed them selfes in rydinge, runnynge on fote, shotynge, or other lyke pastyme, or went with their haukes to se a flight at the ryuer, or wold se their greheundes course the hare, or the dere: whiche they didde as well to recreate theyr wittes, as also to gette them good appetite. But lo, nowe all this is tourned in to a newe fascion, god helpe vs, the worlde is almoste at an ende: For after noone is tourned to fore noone, vertue into vyce, vice into vertu, deuocion into hypocresie, and in some places menne say, fayth is tourned to herisye. Dyd I not now say well at the beginninge. That it is a wonder to see this worlde? H A R. Hem pasquillus. P A S. wel, ye thinke as meche as I speke, for al your poynting and wynkyng. H A R. But in silence is surety. P A. Perchaunce nay. If I perceyued one at thy backe with a sworde drawen, redy to strike the, woldest thou that I shuld hold

my peace, or els tel the? H A. Naye, silence were than oute of season. P A S. Now welfare you for your bald reson, a manne may see, what wisedome there is in youre compendiouse speaking, ye wyll season silence. Mary I wene my lorde shuld haue a better cooke of you than a counsayllour. Not withstanding for youre silence ye mought be a confessour. But yet I doute me: for I remembre Gnato what thou saydeste whyle ere, that whan ye were present both with your mayster, if thou commendest his sayenges or doinges, this man wolde approue it with sylence and coũtenance, whiche mought do more harme, than all thy flatery, than what mischiefe mought folow of his damnable sylence, if in secrete tyme of confession, wherein confessours haue aboue al men moste largest lyberte to blame and reproue, he shulde eyther dissemble the vyces that he knoweth in him, whom he hathe in confession, or els forbeare to declare to hym the enormity of suche capytall synnes as he hath confessed. G N A. By my trouthe thou arte a busy felowe, doest thou remembre, what thou saydeste, whan thou dydest espie, that I had a boke of the Newe Testament. P A S. what said I? G N A. Mary this thou saydeste, that some wolde be in the bowels of diuinite or

they

they knowe what belongethe to good humanite. Nowe thou takest thy selfe by the nose: for without hauing regarde to whom thou spekest, thou presumest to teche this worshipful man, what he shal do in confession. PAS. It is well raysoned of you by swete saynt Xomon: ye define teachynge, as well as he dyd season his sylence. Dydest thou here me teache hym, what he shulde do? Nay? if thou haste so moch wit to remembre, vpō the wordes that thou thy selfe speakest, I declare what inconuenience mought happen by the hateryng silence of a confessour: wenest thou that I was neuer confessed? Yes I haue tolde a tale to a frier or this tyme with a grote in my hande, and haue ben assoyled forthwith without any further rehersall: where if a pore man had tolde halfesomoch, he shuld haue ben made equall to the diuell, & haue ben so chid, that whan he had gone frome confession, he shulde haue hanged doune the eres, as if he had ben lerning of pricke songe. All be it, it is the custome of some of you, that be courtiars, whan ye can not defende your mater with raison, to embraced hym that speaketh, with presumption, treson, mispriſion, or suche other lyke piatye morselles, to stoppe hym of talkynge. But betwene two men full of wordes, trouthe

shall neuer or late be espied: wherfore I wil no more Gnatho meddell with the, but from hens forthe I wyll speake to Harpocrates for if he can perswade me, that his silence is better than my bablynge, I wyl folow his doctrine rather than thine, for I haue professed from my chyldehode neuer to spoke in ernestc to my mayster or frende, contrarye to that, that I thynke. GNA. Ergo thou hastc professed to stand styl in the rayne, and ones perchance to be throwen in to Tyber, or broken in pieces. PAS. And perchaunce if god neuer lied, I may be in the palaice mery, whan thou shalte syt without on a ladder, and make all thy frendes sorye. Herdest thou neuer, that the worlde is rounde, and therfore it is euer tourninge, nowe the wrongeside vpwarde, an other tyme the right, but lette this passe. I praye the Harpocrates teache me howe thou doest season thy ylence, doest thou it with salte or with spyces? HAR. Nay with sugar, for I can tell salte. PAS. And that maketh your counsayl more swete than sauery. HAR. Ye speake lyke a potticary. PAS. And I haue knowen a wyse poticary done moch more good, if he were trusted, than a folysh phisition. But nowe to thy sylence, that thou so moche prayses Harpocrates.

Thou

Thou saydest that in sylence was suertie. And I asked, If I perceyued one at thy back with a swoorde drawen redy to strike the, whether shuld I speke or kepe silēce? And thou answerest, that sylence was thā oute of season. HAR. So sayde I. PAS. I can the thanke, thou abidest by thy woorde: although at this day, that be acounted no polyce. But why saydest thou, that sylence were than out of seson? HAR. For I mought be sore hurt, or perchance kylled, if I were not than warned, myne enmy beinge so nygh me. PAS. Ye: I wiste well, that ye wolde not be slayne, nor yet wounded, if ye mought haue rome ynough to ronne, or youre long clothes did not let you. But I put case I knewe, that youre enmye were at youre chamber dore, or let it be further, at Poytiers in France, who had auowed to slee you, and were in his iourney towarde you, but whan or where he wolde strike you, I knowe not: shuld I forthe withe warne you, or els kepe silence vntyl I sawe his swoorde ouer youre head, redy to kyl you, that I mought kepe sylence all waye in season? HAR. No that were no frendshype but rather traison, to knowe me to be in such peryl, and to [illegible] it from me, that there were no meanes to escape, but onely by fortune. PAS. [illegible]

lasse than trayson? Peace ye are yet no pope, & bycause ye be a priest ye be exempted frome being emperour or kynge. HA. Haste thou any other terme more propre, where a man consenteth to the destruction of his frend, which specially trusteth him? PA. By my trouth nay, if I shal not ly: but now I am glad, that I haue found you, yet will I a litel better assaie you. If I saw your cousen Gnatho put poyson in to a cuppe of wyne secretly, & bringe it vnto you, shulde I holde my peace, or els tell you? GNA. Mary I defye the, thou knowest not me to be of suche disposition. PAS. what? ye be of a very colerike complection: what art thou the warse, that I name the herein for an exampie? If by the waye of argument, & to make the offence the more horrible, I wolde put for the case, that Pope Adriane were poysoned by one of his cardinalles, bycause he wold haue minisshed their maiestie, and haue broughte them to humblenes: Verily this were no blasphemy. GNA. There is in thy raylynge none harmony. PA. No, for therin is no flatery. But Harpocrates that with thy sober silence mockest vs both, what sayeste thou to my question? HA. Nowe on my faythe thou arte a mery companyon. PAS. Ye good ynough, whan ye haue nothinge left

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to saue with your honeste, than ye bringe forthe that mery conclusyon: but saye on, woldest thou than, that I shulde kepe sylence or no? Admitte the case to be true, though Gnatho be angrie. HAR. Kepe sylence than quod a, nay by the faythe of my bodye. PAS. So I thought, excepte ye be wery of worldly worshyp, & be now contented to die, and let other men steppe in to youre rowmes, and take peynes for you: but ye say, that sylence were than out of seson? HAR. By saint John ye. PAS. And for what cause tell me youre rayson. HAR. Mary for if thou diddist not warne me, I mought be deceyued by hym, that I trusted, and drynke poyson in the stede of wyne: where of I shulde eyther be dead, or fall in to suche sickenes and brickynge out, that al men shulde abhorre me. PAS. I wolde to god, that thou woldest affirme alway truthe to thy maister, as thou doeste nowe to me. But Harpocrates thou woldest not die, nor yet lyue to be abhorred of all men: therein I can prayse the. Nowe sens thou arte a good man (as I suppose) and also lerned, woldeste thou that any werse thing shulde happen to thy maister, that trusteth the, than thou woldest to thy selfe? HAR. No truely. PAS. And if thou knoweste any daunger towarde hym, as I

haue reherſed, thou oughteſt as well to warne him of it, as I ought the. HAR. I can not deny that. PAS. And alſo thou woldeſt. HAR. why, wherfore ſhulde I not? PAS. For perauenture if youre maiſter miſtruſte the hym not, that hathe auowed to kyll hym, and accomted youre tale for a fantaſy, or if he fauoure the hym moche that ye knowe wolde poyſon hym: he wyll ſuppoſe, that ye tell it hym of ſome ſuſpicion or malyce, and wyll leane a defe eare towarde you. And than he, on whom ye complayned, beinge aduertiſed, ſhall omitte that, which he purpoſed, to proue you a lyar. And than ſhulde ye bothe leſe your thanke of your mayſter, and be called a detractour: and alſo haue hym, whom ye accuſed and al his bende, vigilant eſpialles to bringe you in daunger, is it not thus? HAR. Ye ſyr by Jeſus. PAS. what if a nother man, whiche louethe your mayſter no laſſe than ye doo, gaue hym ſuche warnynge, and ye knewe it to be true: but ye perceyue, that youre mayſter liſteth not to here of ſuche matter, or perchaunce commendethe hym, which is complayned on: wolde ye alſo preyſe hym, to ſupport the truſte that your mayſter hathe in hym, or commende your maiſter therin, for his conſtance and vntell miſtruſtinge? HAR.

Nay.

Nay than were I worthy a hote mischiuing if I wolde helpe to bring so my maister vnto his confusyon. PAS. what, wolde you holde your tunge, & say nothinge? HAR. No but I wolde forbere for a tyme, and awayte dylygentely, to see yf the perylle wold cesse, or mought be by some occasion preuented, or by my mayster other wyse spied: but whan it were imminente, thanne wolde I giue warninge. PAS. Imminent, what calle ye that? HAR. whan his ennemie is at his backe with his sword drawen, redy to strike him. PAS. And what for poysonynge? HAR. whan I sawe my frende haue the cuppe in his hande, and were redy to drynke. PAS. Howe gate ye all this witte with so litell lernynge? It is not for nought, that ye be a counsaillour, sens ye haue suche a praty feate in seasonyng. Of likelihood ye be wel sene in constellations, and doo knowe perfectly the subtile distinctions of tymes & momentes, ye wolde forbere to warne youre maister at the begynnynge of daungier, and whan he is at the poynt to fall in to it, perchance or ye shall not be presente, or els not able, or of powar to resiste it: but teache me I pray you, what ye calle imminent, for it is a worde taken out of latyne, and not commenly vsed. HAR. Marie the thynge that

is imminente, is whan it apprethe to be in the instante to be done or to happen: and after some mens exposition, as it thretened to come. PAS. It is well expounded and clerkly. Than if ye wyll diuide the tyme into instantes, bycause perchance ye be a good Dunse man: ye must remembre that the instante whan it appereth, that youre frende shall be slayne, and the instant whan he is in sleing, be not one, but those instantes be diuerse. For the acte is not in one pointe, whan it is thretned, and whan it is in doing. wherfore whan there is a sword drawen at youre masters backe, redy to kyll hym, or your maister hath a cup with poison in his hande, and is redy to drynke: the perell is not nowe imminent, that is to say, to be done, or to happen: but it is in the instant of doyng or happenynge. Neyther it thretneth, but is at the verye pointe of executing. wherfore ther is repugnancie in youre owne reasoninge, if this worde, Imminent, be truely expounded. HAR. Yes that may not be denyed, it hathe bene so long by noble authors approued. PAS. Than resorte to your fyrste assertion whã the perill were imminent, than wolde ye gyue warnynge: and it foloweth, that than sylence where out of season. HAR. Ye truely. PAS. Ergo speche were than in

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good season: is not this your conclusyon? HAR. Thou hittest it iustly in myne opynyon. PAS. what before and after this instant? HAR. Speche is vnprofytable: before, to him that speketh as I haue rehersed: after, to him, whiche is spoken vnto. For where may be no longer defence, or resistence, spech nothinge auaileth. PAS. Ye thought al this while, that in mayntenyning your sylence ye had reproued my lybertie of speache, whiche ye calle babblyng. And that ye had apointed a time for silēce & speking, which ye thought that I lacked. Nowe beholde Harpocrates, howe in the tyme to speke ye and I haue al this while agreed. And in the two instantes, wherwith ye season your silence, if we two disagree: se that it is bycause ye erre so moch frome naturall reson. HER. How proue ye that. PAS. Euen by your owne conclusion. HAR. Naye, ye can not bringe that to passe for all youre subtylle inuention. PAS. wel, I wil do what I can. And I trowe, ye will not deny me, if ye be not of the condicion of some men, whiche by no reason wyll be remoued from theyr owne opinion. But nowe to the matter. Thou saydest at the fyrst, that if thyne enemy stode at thy backe with his swoorde drawen to slee the, thou woldeste than be warned

warned, leſt thou moughteſt be ſore hurt, or perchance kylled, whiche all though it were foliſhely ſpoken of ſo great a lerned man (as who ſayth thyne ennemye coulde not ſee the, excepte he ſtode at thy backe, and had his ſword drawen) yet in ſpeking we two haue accorded. But to your owne ſaienge ye haue repugned: where ye ſayd that in ſylence was ſuertie. But to excuſe that, ye dyd ſeaſon your ſylence: that is to ſaye, puttynge to tyme: which vndoutedly is an holſome herbe and a ſaucry: & than ye were contente to warne youre frende, whan the perell were imminent. And that terme ye expounded thus: whan the thing appered to be in the inſtante to be done or to happē: & as it is were thretned to come. And hereupon ye grounded your concluſyon, that ſpech were than in good ſeaſō. which argument I wil not deny, for ꝑ haue ben alwaye of the ſame opinō. But now remembre your grammer, & conſider that the ſaid definition is in the future tyme, that is to ſaye, the thing, whiche is imminente, is to be done hereafter, & not in doing, whiche is the preſente tyme. Than whyther youre maiſters ennemye be at his backe, or at Poyters in France, as I ſayde at the fyrſt, if ye know, that he purpoſeth to ſlee hym: than it appereth to you, that the kil-

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linge of your maister is in the instant to be done, and is thretned to happen, ergo the perille is imminent, and ye are bounde to geue your frende warnynge. HAR. Perchaunce I may knowe a thinge, and yet it apperetb not to me, and than your argumente auaileth not an herringe. As I may knowe by other menues tellynge, or by coniecture of a lyght suspicion. PAS. Nay than shall we haue moche ado with you, if ye wyll compel me of euery worde that I speke, to make definition. Though I haue not so moche lerninge as you, I vse alway my wordes in theyr propre sygnification, & to serue to the matter that I reason vnto. I knowe a thing, which by a cause I consider euidently. And that whiche is onely reported, I doe heare, but I know not: but coniecture is by sygnes, resemblaunce, or likely hoode, whiche may be false: and yet is it not to be neglected, as it shal appere afterward. But now retourn we to knowlege, whiche beinge certein, as I haue defyned it, as sone as thou knowest that one wyll kylle or poyson thy mayster, the perill is imminent: than by thyne owne reason, thou oughtest to warne hyme: if not, thou art by thine own sentence condemned of treason. HAR. Thou sayest soore to me Pasquill, Not withstanding yet me seme-

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the: I shulde not warne hym so soone, for the daungers, whiche thou reherſyddeſt, moughte happen vnto me, if I lacked a thankfull and ſecrete herer, or els the purpoſe were chaunged: but it were better to tary vntil it came to ſuche preparatyon, that it mought not be denied. PASQVIL. So mought it be, if ye were partner of the conſpiracie, for than mought ye happen to be made priuie to the tyme, whan, and the place, where that your maiſter shulde ſtand in ſuch ieopardy: but els ye mought knowe of ſuche a thinge purpoſed, and ye be not ſuer of the tyme, whan it shulde be executed. Than if ye forbere to warn your mayſter vntyll the peryll mought be more euident, and as ye ſay, moughte not be denyed: before that tyme it mought be more than imminent, and in the ſeconde inſtant, that is to ſay in the ſelfe doing, or to ſpeke it more clenly, in execucion. HARPO. But than were I out of daunger. PAS. Ye that is all that ye care for: yet moughte ye happen to be deceiued, and your ſylence in ſtede of ſuertie tourne you to trouble. For ſeldome is the maiſter in ieopardie, and the ſeruantes at libertie, ſpecially they whiche be next about hym: Or if ye happen to eſcape ennemies, if it may be perceyued that ye knewe of the perile, and wold not

diſcouer

discouerit, ye shuld perchaũce escape hardly the halter, though ye had shakē of al youre longe robes, and were but in a ierkynne. Yet if ye warned youre mayster at the begynninge, thoughe he toke it not thankfully, yet did you your dutie, and can not lacke rewarde of god, who louethe truth, for youre fydellite. And though he, whom ye disapeynted, or his affynitie, shall seke howe to be auenged on you: eyther god wyll defende you, or if there fall to you, therby any aduersytie, synally falsehode longe kepte in, wyll braste out at the laste, and than shal repentance cause youre simplicite to be had in renome and perpetual memory: whiche parte of honour to euery honest man, passeth all other reward, that may be gyuen in this life that is transitory. But bycause we speake while ere of coniecture. If by signes and liklihodes, depely consydered without malice or other vicious affection, ye do coniect, that youre mayster is in peryll. Although ye be not so mocche bounden to tel him, as if ye knew it: yet if ye tel it hym with your coniecture ye fulfil more the partes of a good seruant than he that hath the same coniecture and spekethe nothynge. For if that thynge happen not, that ye mistrusted, the cause is to be referred to god: but the sygnes

lykelyhoodes oughte not for al that to be an other tyme dispised: and your care and loue toward your maister are to be highly commended. If it do happen, than your dilygence and study are to be extolled. HA. By the faithe of my body thou hast raisoned cunnyngly. PAS. That cunning I neuer lerned in scoles, but by longe obseruacion and markynge of other mennes folye. HAR. But Pasquil, thoughe in perylles concerninge mans lyfe, speche may be preferred somtime before silẽce, It cõcludeth not, that it shall be so in all other thynges. PAS. To bringe the to this point haue I made all this long babbling. Estemest thou lyfe more than good renome, or the welthe of thy countraye? For the whiche soo many puissant and noble princis, so manye wise and excellent philosophers haue left theyr lyues willingely: who gladly wyll leue a better thyng for a warse? Except for wantõnesse, or for the newe facion. Is any dethe so moche to be drad as perpetual infamye, the subuercyon of the common weale, vniuersall distruction of all the hole countrey? whiche to escape or resist, many valyaunte knyghtes, honorable matrones, and chaste damoyselles haue offred them selfes to the deth. And who refuseth the lasse peyn to cast hym selfe in to the gract-

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ter tourment? Or doste thou esteme the deth of the soule to be of lasse importance than the deathe of the body: what sayeste thou? that iudgement belongethe to thy facultie. HARPOCRATES. Indede there ye touche me. PASQVILL. Lyke wise, a knocke on the heed, thoughe it be to the scul, is not so daungerous to be healed, as an yuell affection thrast in to thy maysters braynes by false opinion. Nor a wipe ouer his face with a swoorde shall not blemmishe so moch his visage, as vice shall deforme his soule and deface his renome, wherby he is further knowen than by his phisonomy. Is there any poyson can make hym to be so abhorred of man, as auarice, tyranny, or bestly lyuynge shall cause hym be hated of god and of man vniuersally? HAR. No in good faythe, I thinke thou sayest truly. PAS. Than conferre all this togither, with that which we before raysoned, and se where in any thinge that thy maister speakethe or dothe, if there be any of the perilles imminent, which I late rehersed: whether it were better to speke or kepe sylence, and in whiche of them were moste surety. And consider also, that betwene these two perylles, that I haue rehersed, is no lyttel diuersyte, besydes that the one is moche more than the other. For

in the bodily peril, in the time of the stroke perchaunce your mayster wold here you, and therby escape, or ye mought defende him, but the other peryll of soule or mynd, the lenger that he contynueth therin, the more gladly he receyueth the stroke, and the more he wyll disdayne to be warned by you: and than ye put your selfe in more danger of that, which we spake of before: but for all that neyther in tyme of daunger thou oughtest to leaue thy maister vnwarned, whiche thou hast all redy graunted: nor yet whan thy maister is striken or poisoned, speche is vnprofytable as thou hast supposed. HARPOCRA. Howe proue you that? For if ye be a surgeon, ye knowe it muste be your dedes and not your wordis, that must helpe him. PASQVILL. Howe it is wel remembred, ye shall haue goddes blessinge. I neuer herd a more fole by my holydome, doeth a surgeon all his cure with plaisters and instrumentes? somtyme he spekethe also, or if he be domme, one speakethe for hym, and telleth his pacient, what metes & drynkes be vnholsome, whiche be leuinues and helpeth his medicine. Also whan he perceyueth hym to be fayute or discomforted, than with swete wordes and faire promisys he reuiueth his courage. If he be disobedient or riottouse,

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he rebuketh hym, & do aggrauate the danger to make the syckenes more greuous. The same is the office of a good confessor, where he perceiueth mannes soule to be wounded with vicious affections, sins that a confessour seruеth for none other purpose, but to cure mannes soule of deadly synnes, whiche be her mortal diseases: but can he do that without speaking? Also ye sayd where mought be no longer resistēce, speche nothinge auayled: I wene ye saide truer than ye were ware. For whan Gnatho with his flatery, & ye with your silence haue ones rootid in youre maysters harte false opinions and vicious affectis, whiche is the poyson, that we so moche speake of, thoughe ye perceiue the daunger, and than sore repent you, yet shall it perchance be impossible with speche to remoue those opinions, and cure those affectis, except ye loued so well your mayster, that for his helthe ye wolde confesse youre owne errours. GN. Nay goddes body, so mought we get for oure selfe a payre of tartars. PAS. well it were better tary, than runne to the dyuel with youre mayster, or that good reuoume shulde runne away from hym. But tell me Harpocrates as thou thinkest, were not speche nowe expedient? or howe mought thy maister be otherwise

curid: with sylence trowist thou: HAR. It semethe that sylence shuld nothynge profyte, nor speche shuld any thing auaylle, if the opinions and affectes be so impressed, that they can not be remoued. PAS. Yet agayne, if ye speke no wyseliar to youre mayster, than ye do to me, he hathe of you a worshypfull counsayloure, I demaunde of you remedy to cure wronge opinions and vycious affectes: and ye answere me, that neyther speche nor sylence is profytable. Lyke as if I had asked counsayl of a phisytion what thing wold heale me, of my syckenes, and he wolde say, that gyuinge to me medicine or gyuinge me none, shulde not auayle me. HAR. Spake I not welle, where I synde no remedy? PAS. No, and ye loke wysely. For and if ye remembre, I dyd not affyrme expressely, that it shuld be impossible to remoue false opinions or vicious affectes, where they were impressed: but I ioyned therto peraduenture, and also an exception, if ye that induced them, confessed not your owne errour. Than if youre confessyon mought cure them, speche were than not vnprofitable. And if youre owne confessyon auaylid not, sens I affyrmed not expressely, that the sayde diseases were incurable: if neither sylence, nor speche shulde be profitable,

ble, what shulde than be the remedye? HAR. I make god a vowe, I can not tell, excepte it were grace. PAS. I herde the neuer speke so wysely. But yet supposest thou, that grace wylle so lyghtely entre, where false opinion and vicious affectes be so depely imprinted, excepte they be first some what remoued by good persuasyon? onles thou thinkest, that euery man shalbe called of god, as saint Paule was, who was elected. And yet now I remembre me, at his conuersyon Chryste spake vnto hym, & tolde him that it was hard to spurne againe the pycke: where if Chryst had hold his peace, Saule which was thā beaten downe to the grounde, moughte haue happened neuer to haue bene called saynt Paule: but if he had escaped, he wold by lykelihod haue contynued styll in his errour. HAR. It is not for vs Pasquill to inserche the impenetrable iugementes of god: but the grace of god hathe happened farre aboue mennes expectation: & where al other remedy lacked. For thā the puissaunce of all myghty god is specially proued. PAS. But trustynge only therein, to leue oure owne indeuour, I thinke it presumption. And what indeuour may be in silence? wherfore speche is not onely profytable but also of necessitie muste be vsed

in healinge the dyseases, bothe of the soule and also the body. HAR. I can not denye that, if I say truly. PAS. Than whan is youre sylence in season? HAR I can not shortly tel, I am so abashed at thy froward reson. PAS. Than wyll I helpe you to knowe your owne vertue, wherin ye haue suche delectation. I trowe ye herde not, howe I dyd expound the sentence of Aeschylus, whiche Gnatho rehersed to me for a counsayle? HAR. Yes, that I dyd, for I stode all that whyle at the wyndowe herkenynge of the. PAS. Se howe full the world is of suche false ymages, that do here all, whan they seme to here nothinge: as I trust to be saued, with suche felowes it is perillous dealyng. But yet that shal not cause Pasquill to leaue hys bablyng. Nowe Harpocrates, beare away the sayd sentence with myne exposition, and rule it. HAR. So I wyl, as moche as pertayneth to sylens. PASQVIL. Ye god a vow and also to speakyng, or els all the counsayle is not worth thre halfpens. Thynke ye to be a counsailour, and speake not? what where the Emperoure the better, if in stede of counsailours he had set in his chambre the ymages of Cato, Metellus, Lelius, Cicero, and suche other persones, who lyuinge, ferre excelled in wytte, experyence,

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and lernynge, them, which be nowe about hym? be men that sytte and speke nothing, any better than they? No, but rather moch warse: for they serue for nothyng, yet the ymages do that, wherfore they be ordeyned, that is to say bryngе to mens remembrance the wysedom and vertu of them, whome they represented. But doumme counsaylours do not theyr office, wherfore they be called to counsail, but by their sylence they cause many thynges to be broughte to an vnlucky conclusion. HAR. And thou that art nat called to counsayle, arte full of bablynge. PAS. But ones in a yere: and wotist thou why that is? HAR. Nay, tell me I pray the. PAS. Mary if they that be called, wolde alway play the partis of good Counsailoures: And bothe spirytuall and temporall gouernours wold banysh the and Gnatho out of theyr Courtes, except ye amende your condicions, I wolde speake neuer a worde, but syt as styll as a stone, lyke as ye se me: But for as moche as it happeth all contrary, and that thynges be so far out of frame, that stones doo grouche at it (remembrest thou nat what a clatteryng they made at the laste warres in Italy?) and yet counsaylours be specheleſſe: I that am set in the cytie of Rome, which is the head of the world,

ones in the yere ſhall here of the ſtate of all princis and regions. And bicauſe in the moneth of Maye men be all ſette in pleaſure, and than they take merily ſuch wordes as be ſpoken agayn them: than boldly I put forth my verdicte, and that openly. HAR. There thou doeſt folyſſhely: for thou ſhuldeſt do more good, yf thou ſpakeſt priuily. PAS. Tuſhe man, my playneſſe is ſo well knowen, that I ſhall neuer come vnto priuy chamber or galery. HAR. Sens thou profyteſt ſo lytel, why art thou ſo buſy? PAS. To thintent that men ſhal perceyue, that theyr vyces, whyche they thynke to be wonderfull ſecrete, be knowen to al mē. And that I hope alway, that by moche clamour, and open repentaunce, whan they ſee the thynge not ſucceede to theyr purpoſe, they wyll be aſhamed. HA. Yet mayſte thou happen to be deceyued. PAS. But they moche more, whan they knowe not who ioueth them truly. GNA. Harpocrates, it is time that we repaire to the court, leſt we be blamed. And lette vs leaue Paſquyll with his praterye. PAS. And I wyl leaue you both with your flattery. Yet I truſt in god to ſee the day, that I wyll not ſette by the beſt of you bothe a butterflye. As great a wonder haue I ſene er this tyme, HAR. Farwell Paſquyl, and

thynke

thynke on ſilence. PAS. Farewell Harpocrates, and thynke on thy conſcience, I wene I mought bie as moch of the coſtard monger for two pence. Nowe whan theſe two felowes comme to theyr maiſter, they wyl tell al that they haue hard of me, it maketh no matter. For I haue ſayd nothyng, but by the way of aduertiſement, without reprochyng of any one perſon, wherwith no good mā hath cauſe to take any diſpleſure. And he that doth, by that whyche is ſpoken, he is ſoone ſpied, to what parte he leaneth, Judge what men lyſt, my thought ſhall be free. And god, who ſhall iudge all men, knoweth, that I deſyre all thynges to be in good point, on the cōdicion, that I mought euer be ſpecheles, as it is my very nature to be. Adieu gentyll herers, and faye well by Paſquyll, whan he is from you.

FINIS.

Londini in ædibus Thomæ Berthe-
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